THE

PALESTINE EXPLORATION FUND.

PREFACE.

IN the preface to the last *Quarterly Statement* it was stated that the next expedition will leave in the autumn. The accompanying circular and map fully explain the kind of work contemplated, and the probable cost. The Committee can add nothing more to the appeal contained in this circular, but an expression of hope that a fitting response will be made to carry out an enterprise which interests not England alone, but the whole world.

Mr. Palmer continues in the present number the work he is still doing for the Fund. The paper on the buildings in the Haram area will be continued in the next *Quarterly*. He has prepared for the press a full account of his recent travels, both in Sinai (with the Sinai Survey Fund) and the Desert of the Tîh, which will appear in the autumn.*

Great interest will be taken in the discovery recently made by M. Clermont-Ganneau of a tablet which belonged to Herod's Temple, warning strangers against passing the boundaries of the sacred precinct. It will be remarked that the inscription is very nearly in the words of Josephus.

The Committee cannot allow this number of the *Quarterly* to go out without expressing their deep sorrow at the recent death of one of their most valued members, Dr. Alexander Keith Johnston. No one

* "The Desert of the Exodus." Bell and Daldy.

made the Emperors of Greece and Persia to tremble on their thrones. The meeting between the Caliph and his victorious general was still further calculated to impress them. 'Omar was mounted on a camel, and attired in a simple Bedawí costume,—a sheepskin cloak, and coarse cotton shirt; Abu 'Obeidah was mounted on a small she-camel, an 'abba folded over the saddle, and a rude halter of twisted hair forming her only trappings; he wore his armour, and carried his bow slung across his shoulder. Abu 'Obeidah, dismounting from his beast, approached the Caliph in a respectful attitude; but the latter dismounting almost at the same moment, stooped to kiss his general's feet, whereupon there ensued a contest of humility which was only put an end to by the two great men mutually consenting to embrace after the fashion of Arab sheikhs who meet upon equal terms. A story of 'Omar's paying a man for some grapes which his followers had heedlessly plucked as they came in from their thirsty ride, and several other instances of his great integrity and unassuming manner, are related by the Arab historians. No doubt these incidents were to some extent the offspring of "the pride that apes humility;" yet the Muslim sovereign really seems to have possessed some good and amiable qualities.

'Omar pitched his camp upon the Mount of Olives, where he was immediately visited by a messenger from the Patriarch of Jerusalem, who sent to welcome him and renew the offers of capitulation. The armistice previously granted having been confirmed, and the personal safety of the Patriarch and his immediate followers being guaranteed, that dignitary set out with a large company of attendants for the Caliph's tent, and proceeded to confer with him personally and to draw up the articles of peace. The terms, exacted from Jerusalem in common with the other conquered cities, in spite of 'Omar's boasted generosity and equity, were extremely hard and humiliating for the Christians. They ran as follows:—

The Christians shall enjoy security both of person and property, the safety of their churches shall be, moreover, guaranteed, and no interference is to be permitted on the part of the Mohammedans with any of their religious exercises, houses, or institutions; provided only that such churches or religious institutions shall be open night and day to the inspection of the Muslim authorities. All strangers and others are to be permitted to leave the town if they think fit, but any one electing to remain shall be subject to the herein-mentioned stipulations. No payment shall be exacted from any one until after the gathering in of his harvest. Mohammedans are to be treated everywhere with the greatest respect; the Christians must extend to them the rights of hospitality, rise to receive them, and accord them the first place of honour in their assemblies. The Christians are to build no new churches, convents, or other religious edifices, either within or without the city, or in any other part of the Muslim territory; they shall not teach their children the Coran, but no one shall be prevented from embracing the Moham-

medan religion. No public exhibition of any kind of the Christian religion is to be permitted. They shall not in any way imitate the Muslims either in dress or behaviour, nor make use of their language in writing or engraving, nor adopt Muslim names or appellations. They shall not carry arms, nor ride astride their animals, nor wear or publicly exhibit the sign of the cross. They shall not make use of bells; nor strike the *nákús* (wooden gong) except with a suppressed sound; nor place their lamps in public places, nor raise their voices in lamentation for the dead. They shall shave the front part of the head and gird up their dress, and, lastly, they shall never intrude into any Muslim's house on any pretext whatever. To these conditions 'Omar added the following clause to be accepted by the Christians: That no Christian should strike a Muslim, and that if any single one of the previous stipulations were not complied with they should confess that their lives were justly forfeit, and that they were deserving of the punishment inflicted upon rebellious subjects.

When these terms had been agreed upon by both sides and the treaty signed and sealed, 'Omar requested the Patriarch to lead him to the Mosque (*Masjid*, or "place of adoration") of David. The Patriarch acceding to this request, 'Omar, accompanied by 4,000 attendants, was conducted by him into the Holy City. They first proceeded to the church of the Holy Sepulchre,* which the Patriarch pointed out as the site of David's temple. "Thou liest," said 'Omar, curtly. They next visited the church called Sion, which the Patriarch again pointed out as the Mosque of David, and again 'Omar gave him the lie. After this they proceeded to the *Masjid of Jerusalem*, and halted at the gate, which is called in the present day Báb Mohammed. Now the dung in the mosque had settled on the steps of the door in such quantities that it came out into the street in which the door is situated, and nearly clung to the roofed archway of the street.† Hereupon the Patriarch

* In the original *El Kamámah*, "dung;" this is explained a little further on to be a designed corruption of the word *Kaiyámah*, "Anastasis." These words are at the present day applied by the Muslim and Christian population respectively to the church of the Holy Sepulchre.

† This important passage has been but imperfectly understood; Reynolds, by his translation, makes absolute nonsense of it, rendering the words:—

"So he went with him to the *Mosques of* the Holy City, until he came at last near unto a gate, called the gate of Mohammed; and *he drew down* all the filth that was on the declivity of the steps of the gate, until he came to a narrow passage, and he went down a number of steps until *he almost hung upon the top of the interior or upper surface*. . . . So Omar went upon his hands, and we went upon our hands and knees after him until we came to the *central sewer*. And we stood here upright."

The word here rendered "mosques" is in the singular, not in the plural, and plainly refers to a spot well known as "the Temple (Masjid) of Jerusalem." The word rendered "he drew down" is passive, and refers to the dirt which had collected

said, "We shall never be able to enter unless we crawl upon our hands and knees." "Well," replied the Caliph, "on our hands and knees be it." So the Patriarch led the way, followed by 'Omar and the rest of the party, and they crawled along until they came out upon the courtyard of the Temple, where they could stand upright. Then 'Omar, having surveyed the place attentively for some time, suddenly exclaimed: "By Him in whose hands my soul is, this is the mosque of David, from which the prophet told us that he ascended into heaven. He gave us a circumstantial account thereof, and especially mentioned the fact that we had found upon the Sakhrah a quantity of dung which the Christians had thrown there out of spite to the children of Israel."* With these words he stooped down and began to brush off the dung with his sleeve, and his example being followed by the other Mussulmans of the party, they soon cleared all the dung away, and brought the Sakhrah to light. Having done this he forbade them to pray there until three showers of rain had fallen upon it.

Another account relates that, on conquering the city, 'Omar sent for Ka'ab and said to him, "Oh, Abu Ishák, dost thou know the site of the Sakhrah?" "Yes," replied Ka'ab, "it is distant such and such a number of cubits† from the wall which runs parallel to the Wády Jehennum; it is at the present time used for a dunghill." Digging at the spot indicated, they found the Sakhrah as Ka'ab had described. Then 'Omar asked Ka'ab where he would advise him to place the mosque, (or, as some say, "the Kiblah")? Ka'ab answered, "I should place it behind the Sakhrah, so that the two Kiblahs, namely, that of Moses and that of Mohammed, may be made identical." "Ah," said

in such quantities upon the raised platform that it ran down the steps into the street, and there made a heap high enough to reach to the arched roof of the street. Not to mention the difficulty of 4,000 men standing upright in a sewer, I may remark that the word rendered "*central sewer*" is *sahn*, "an open court," the name applied at the present day to the platform upon which the Cubbet es Sakhrah stands. Reynolds's translation would imply that the site of the Sakhrah was in a sewer below the level of the rest of the city as it then stood!

* It needed no prophetic inspiration to acquaint Mohammed with this fact. The site of the Temple was not only well known to the Christians, but was systematically defiled by them out of abhorrence for the Jews. Eutychius expressly tells us that—"when Helena, the mother of Constantine, had built churches at Jerusalem, the site of the rock and its neighbourhood had been laid waste, and so left. But the Christians heaped dirt on the rock so that there was a large dunghill over it. And so the Romans had neglected it, nor given it that honour which the Israelites had been wont to pay it, and had not built a church above it, because it had been said by our Lord Jesus Christ in the Holy Gospel, 'Behold, your house shall be left unto you desolate.'"

† Reynolds, again misunderstanding the Arabic, renders this "one cubit."

'Omar, "thou leanest to Jewish notions, I see; the best place for the mosque is in front of it," and he built it in front accordingly.

Another version of this conversation is, that when Ka'ab proposed to set the mosque behind the Sakhrah, 'Omar reproved him, as has just been stated, for his Jewish proclivities, and added, "Nay, but we will place it in the *sadr* ('breast or forepart') for the prophet ordained that the Kiblah of our mosques should be in the forepart. I am not ordered," said he, "to turn to the Sakhrah, but to the Ka'abah." Afterwards, when 'Omar had completed the conquest of Jerusalem, and cleared away the dirt from the Sakhrah, and the Christians had entered into their engagements to pay tribute, the Muslims changed the name of the great Christian church from *Kaiyámah* (Anastasis), to *Kamámah* (dung), to remind them of their indecent treatment of the holy place, and to further glorify the Sakhrah itself.

§ 2.—Building of the Cubbet es Sakhrah, &c., by 'Abd el Melik.

In the year 66 of the Hijrah (A.D. 684), 'Abd el Melik having succeeded his father 'Merwán in the Caliphate, turned his attention to building the Cubbet es Sakhrah, and constructing the Masjid el Aksa. Some time before this he had, for political reasons, forbidden people to perform the pilgrimage to Mecca, fearing that they might take the side of his rival Zobeir, who was established there; but as people were beginning to grumble at this prohibition, he conceived the plan of inducing them to make pilgrimages to Jerusalem instead, hoping in this way to quiet the public mind.

Having determined upon this course he sent circular letters to every part of his dominions, couched in the following terms:—

"'Abd el Melik desiring to build a dome over the Holy Rock of Jerusalem, in order to shelter the Muslims from the inclemency of the weather, and, moreover, wishing to restore the Masjid, requests his subjects to acquaint him with their wishes on the matter, as he would be sorry to undertake so important a matter without consulting their opinion."

Letters of approval and congratulation flowed in upon the Caliph from all quarters, and he accordingly assembled a number of the most skilled artisans, and set apart for the proposed work a sum of money equivalent in amount to the whole revenue of Egypt for seven years. For the safe custody of this immense treasure he built a small dome, the same which exists at the present day to the east of the Cubbet es Sakhrah and is called Cubbet es Silsilah. This little dome he himself designed, and personally gave the architect instructions as to its minutest details. When it was finished, he was so pleased with the general effect that he ordered the architect to build the Cubbet es Sakhrah itself on precisely the same model.

Having completed his treasure house and filled it with wealth, he

appointed Rija ibn Haiyáh el Kendí controller thereof, with Yezíd ibn Sallám, a native of Jerusalem, as his coadjutor. These two persons were to make all disbursements necessary for the works, and were enjoined to expend the entire amount upon them, regulating the outlay as occasion might require. They commenced with the erection of the Cubbeh, beginning on the east side and finishing at the west, until the whole was completed and there was nothing further left for any one to suggest. Similarly in the buildings in the fore part of the Masjid,* that is, on the south side, they worked from east to west, commencing with the wall by which is the Mehd 'Aisa (cradle of Jesus), and carrying it on to the spot now known as the Jám'i el Magháribeh.

On the completion of the work, Rijá and Yezíd addressed the following letter to 'Abd el Melik, who was then at Damascus:—

"In accordance with the orders given by the Commander of the Faithful, the building of the Dome of the Rock of Jerusalem (*Cubbeti Sakhrati Bait el Mucaddas*) and the Masjid el Aksa is now so complete that nothing more can be desired. After paying all the expenses of the building there still remains in hand a hundred thousand dínárs of the sum originally deposited with us; this amount the Commander of the Faithful will expend in such manner as may seem good to him."

The Caliph replied that they were at liberty to appropriate the sum to themselves in consideration of their services in superintending the financial department of the works. The two commissioners, however, declined this proposition, and again offered to place it at the Caliph's disposal, with the addition of the ornaments belonging to their women and the surplus of their own private property. 'Abd el Melik, on receipt of their answer, bade them melt up the money in question, and apply it to the ornamentation of the Cubbeh. This they accordingly did, and the effect was so magnificent that it was impossible for any one to keep his eyes fixed on the dome, owing to the quantity of gold with which it was ornamented. They then prepared covering for it of felt and leather, which they put upon it in winter time to protect it from the wind and rain and snow. Rija and Yezíd also surrounded the Sakhrah itself with a latticed screen of ebony, and hung brocaded curtains behind the screen between the columns.

§ 3.—Opening of the Cubbet es Sakhrah.

A number of attendants were employed in pounding saffron, and in making perfumed water with which to sprinkle the mosque, as well as in preparing and burning incense. Every morning also servants were sent into the Hammám Suleimán ("Solomon's bath"), to cleanse it out thoroughly. Having done this they used to go into the store-room in

* See the "Excursus on the name Masjid el Aksa" at the end of Section 5.

which the *Khalúk** was kept, and changing their clothes for fresh ones of various costly stuffs, and putting jewelled girdles round their waists, and taking the *Khalúk* in their hands, they proceeded to dab it all over the Sakhrah as far as they could reach; and when they could not reach with their hands they washed their feet and stepped upon the Sakhrah itself until they had dabbed it all over, and emptied the pots of *Khalúk*. Then they brought censers of gold and silver filled with *'ud* (perfumed aloes wood) and other costly kinds of incense, with which they perfumed the entire place, first letting down the curtains round all the pillars, and walking round them until the incense filled the place between them and the dome, and then fastening them up again so that the incense escaped and filled the entire building, even penetrating into the neighbouring bazaar, so that any one who passed that way could smell it. After this, proclamation was made in the public market, "The Sakhrah is now open for public worship," and people would run in such crowds to pray in there, that two *reka'as* was as much as most people could accomplish, and it was only very few who could succeed in performing four.

So strongly was the building perfumed with the incense, that one who had been into it could at once be detected by the odour, and people used to say as they sniffed it, "Ah! So-and-so has been in the Sakhrah." So great, too, was the throng, that people could not perform their ablutions in the orthodox manner, but were obliged to content themselves with washing the soles of their feet with water, and wiping them with green sprigs of myrtle, and drying them with their pocket-handkerchiefs. The doors were all locked, and ten chamberlains posted at each door, and the mosque was only opened twice a week—namely, on Mondays and Fridays; on other days none but the attendants were allowed access to the buildings. It is said that in the days of 'Abd el Melik a precious pearl, the horn of Abraham's ram, and the crown of the Khosroes, were attached to the chain which is suspended in the centre of the dome, but when the Caliphate passed into the hands of the Beni Háshem they removed these relics to the Kaabeh.

§ 4.—Description of the Masjid el Aksa in the time of 'Abd el Melik and the reigns immediately succeeding.

Ibn 'Asákir tells us that there were 6,000 planks of wood in the Masjid used for roofing and flooring, exclusive of wooden pillars. It also contained fifty doors, amongst which were:—Báb el Cortobi (the gate of the Cordovan), Báb Dáud (the gate of David), Báb Suleimán (the gate of Solomon), Báb Mohammed (the gate of Mohammed),

* A species of aromatic plant, rather larger than saffron. Reynolds translates this "which was behind," and, as usual, makes nonsense of the remainder of the passage.

Báb Hettah (the gate of Remission*), Báb et Taunah (the gate of Reconciliation), where God was reconciled to David after his sin, Báb er Rahmeh (the gate of Mercy), six gates called Abwáb al Asbát (the gates of the tribes), Báb el Walíd (the gate of Walíd), Báb el Háshimí (the gate of the Háshem Family), Báb el Khidi (the gate of St. George or Elias), and Báb es Sekínah (the gate of the Shekina). There were also 600 marble pillars; seven mihrábs (or prayer niches); 385 chains for lamps, of which 230 were in the Masjid el Aksa, and the rest in the Cubbet es Sakhrah; the accumulative length of the chains was 4,000 cubits, and their weight 43,000 *ratals* (Syrian measure). There were also 5,000 lamps, in addition to which they used to light 1,000 wax candles every Friday, and on the night of the middle of the months Rejeb, and Shaban, and Ramadhán, as well as on the nights of the two great festivals. There were fifteen domes, exclusive of the Cubbet es Sakhrah; and on the roof of the mosque were 7,700 strips of lead, and the weight of each strip was 70 Syrian ratals. This was exclusive of the lead which was upon the Cubbet es Sakhrah.

All the above work was done in the days of 'Abd el Melik ibn Merwan. The same prince appointed 300 perpetual attendants to the mosque, slaves purchased with a fifth of the revenue, and whenever one of these died there was appointed in his stead either his son, grandson, or some one of the family; the office to be hereditary so long as the generation lasted. There were four-and-twenty large cisterns in the Masjid, and four minarets, three of which last were in a line on the west side of the Masjid, and one over the Babel Esbát. There were also Jewish servants employed in the Masjid, and these were exempted on account of their services from payment of the capitation tax; originally they were ten in number, but as their families sprung up increased to twenty. Their business was to sweep out the Masjid all the year round, and to clean out the lavatories round about it. Besides these, there were ten Christian servants also attached to the place in perpetuity, and transmitting the office to their children; their business was to brush the mats and to sweep out the conduits and cisterns. A number of Jewish servants were also employed in making glass lamps, candelabras, &c. (these and their families were also exempted in perpetuity from tax, and the same privilege was accorded to those who made the lamp wicks).

The doors of the Masjid were all covered with plates of gold and silver in the time of 'Abd el Melik, but these were stripped off by Abu Jaafar el Mansur, the second caliph of the Abbaside dynasty, in A.D. 753, and melted up for coin to repair the east and west sides of the Masjid, which had fallen down in the great earthquake of 747 A.D.

When the second earthquake occurred, and threw down the parts restored by Abu Jaafar, El Mehdí, his successor, seeing that the place

* Cf. Corán, cap. ii. 55, "Enter the gate with adoration, and say 'Remission.'"

was going to ruin, and was almost deserted by worshippers, determined to rebuild it on a smaller scale. This he did by taking a portion both off the length and breadth. El Mehdí ascended the throne 7th October, A.D. 775.

The only inscription of 'Abd el Melik's which now remains in the mosque is the great mosaic around the colonnade in the interior; of this I shall give a particular account when speaking of Abd Allah Má'mún, by whom it was altered for the purpose of fraudulently inserting his own name.*

Abd el Melik died on the 8th Sept., A.D. 705, and was succeeded by his son El Walíd.

§ 5.—Measurement of the Masjid.

Ibn 'Asákir says that the length of the Masjid el Aksa was 755 cubits, and the breadth 465 cubits, the standard employed being the royal cubit.

In the *Muthír el Gharám* the author tells us that he saw on the north wall, over the door which is behind the Báb el Dowaidáríyeh, on the inside of the wall, a stone tablet, on which the length of the Masjid was recorded as 784 cubits, and its breadth 455; it did not, however, state whether the standard employed was the royal cubit, or not. The same author informs us that he himself measured the Masjid with a rope, and found that in length it was 683 cubits on the east side, and 650 on the west, and in breadth it was 438 cubits, exclusive of the breadth of the wall.

Excursus on the name Masjid el Aksa.

In order to understand the native accounts of the sacred area at Jerusalem, it is essentially necessary to keep in mind the proper application of the various names by which it is spoken of. When the Masjid el Aksa is mentioned, that name is usually supposed to refer to the well-known mosque on the south side of the Haram, but such is not really the case. The latter building is called El Jám'i el Aksa, or simply El Aksa, and the substructures are called El Aksa el Kadímeh (the ancient Aksa), while the title El Masjid el Aksa is applied to the whole sanctuary. The word *Jámi* is exactly equivalent in sense to the Greek συναγωγὴ, and is applied only to the church or building in which the worshippers congregate. *Masjid*, on the other hand, is a much more general term; it is derived from the verb *sejada* "to adore," and is applied to any spot, the sacred character of which would especially incite the visitor to an act of devotion. Our word *mosque* is a corruption of *masjid*, but it is usually misapplied, as the building is never so designated, although the whole area on which it stands may be so spoken of.

* I propose hereafter to publish a fac-simile of this inscription, showing the alteration in the mosaics, from a squeeze impression, which I obtained when working in the mosque.

The Cubbet es Sakhrah, El Aksa, Jám'i el Magháribeh, &c., are each called a *Jámi*, but the entire Haram is a *masjid*. This will explain how it is that 'Omar, after visiting the churches of the Anastasis, Sion, &c., was taken to the "Masjid" of Jerusalem, and will account for the statement of Ibn el 'Asa'kir and others, that the Masjid el Aksa measured over 600 cubits in length—that is, the length of the whole Haram area. The name Masjid el Aksa is borrowed from the passage in the Coran (xvii. 1), when allusion is made to the pretended ascent of Mohammed into heaven from the temple of Jerusalem; "Praise be unto Him who transported His servant by night from El Masjid el Harám (*i.e.*, 'the Sacred place of Adoration' at Mecca) to El Masjid el Aksa (*i.e.*, 'the Remote place of Adoration' at Jerusalem), the precincts of which we have blessed," &c. The title *El Aksa*, "the Remote," according to the Mohammedan doctors, is applied to the temple of Jerusalem "either because of its distance from Mecca, or because it is in the centre of the earth."

The title Haram, or "sanctuary," it enjoys in common with those of Mecca, Medina, and Hebron.

(*To be continued.*)

DISCOVERY OF A TABLET FROM HEROD'S TEMPLE.*

"PERMIT me to have recourse again to the publicity of your journal in order to make known, in a few words, an important discovery which I have just made in Jerusalem. It is of one of those tablets which, in the temple reconstructed by Herod, forbade strangers, as Josephus tells us, from passing the sacred enclosure—the prohibition being written in Greek and Latin. The tablet which I have found bears the following inscription in Greek in seven lines :—

ΜΗΘΕΝΑ ΑΛΛΟΓΕΝΗ ΕΙΣΠΟΡΕΥΕΣΘΑΙ ΕΝΤΟΣ ΤΟΥ ΠΕΡΙ ΤΟ ΙΕΡΟΝ ΤΡΥ-ΦΑΚΤΟΥ ΚΑΙ ΠΕΡΙΒΟΛΟΥ ΟΣΑ'ΑΝ ΛΗΦΘΗ ΕΑΥΤΩΙ ΑΙΤΙΟΣ ΕΣΤΑΙ ΔΙΑ ΤΟ ΕΞΑΚΟΛΟΥΘΕΙΝ ΘΑΝΑΤΟΝ.

The characters are monumental in size, and present the appearance which one would expect in an inscription of the period.

The translation is :—

'No stranger is to enter within the balustrade (*τρυφακτος*) round the temple and enclosure. Whoever is caught will be responsible to himself for his death, which will ensue.'

The passage of Josephus to which I have made allusion, is as follows :—

'When you go through these first cloisters unto the second (court of the seven temples), there was a partition (*δρυφακτος*) made of stone all round, whose

* Reprinted, by kind permission of the Editor, from the *Athenæum*.

height was three cubits; its construction was very elegant. Upon it stood pillars at equal distances from one another, declaring the laws of purity, some in Greek, and some in Roman letters, that no "foreigner should go within that sanctuary." "*

The connection between this text and our inscription is striking. The expressions and the forms are similar: μηδενα 'αλλόφυλον is the exact equivalent of our μήδενα αλλογενῆ; 'the second ἱερον,' says Josephus, 'is surrounded by the δρύφακτος.' Our inscription says 'the τρύφακτος which is round the ἱερον.' The variant τρύφακτος is singular, and probably points to one of the faults of pronunciation in use among the Jews speaking Greek at this period. We must observe that Josephus does not speak of the tragic fate which menaced him who might violate the rule; his silence is certainly intentional.

We may boldly affirm that this Greek inscription is not only the most ancient, but also the most interesting, in all its bearings, which Jerusalem has yet produced. I cannot in this simple letter follow out all the questions which it raises; that must be the object of a special *mémoire*. I will confine myself only to remark the principal points which attach to it: the fixing of a certain palæographic scale for Greek inscriptions already discovered, or yet to be discovered in Jerusalem; the form and dimensions of the tablet, which may determine the use of the three cubit balustrade which it surmounted; appearance and workmanship of the stone, permitting us to specify technically the blocks of Herodian work, and to distinguish them from those cut at a previous date; striking confirmations of the exactness of Josephus's descriptions; authentic and contemporaneous definitions of the different parts of the temple; the τρύφακτος (*sored* of the Talmud?), the ἱερον, the περιβόλη, &c., &c.

The episode in the Acts of the Apostles (xxi. v. 26, *et seq.*), throws on, as well as receives from, this precious inscription great light. Paul, after purification, presents himself in the temple; the people immediately rise against him, because certain Jews of Asia believed that Paul had introduced into the temple a Gentile, Trophimus of Ephesus, and had thus polluted the sacred place. They are about to put him to death when the Tribune commanding at Fort Antonia intervenes and rescues him from the hands of his executioners. The people demand of the Tribune the execution of the culprit, *i.e.*, the 'application of the law.'

C. CLERMONT-GANNEAU,
Drogman-Chancelier du Consulat de France à Jerusalem.

JERUSALEM, *May 30th*, 1871."

* Whiston's translation is here given.

FROM A LETTER OF MR. DRAKE.

Damascus, June 11, 1871.

"I ENCLOSE a few of the inscriptions* that I copied (in all about 120) in Jebel Druze Hauran. I have had no time to write out more of them. I was only there a few days, so did not collect so many as I hope to do on a second visit. Some of them have, I know, been already copied, but others were so covered with lichen, that it was impossible to make anything out till I had cleared them; others were concealed by plaster in the houses. From Jebel ed Druze, after much opposition from the Druzes at Shukka, who were afraid to accompany us and were ashamed of letting us go alone, we went to Umm Nirán *(Mother of Fires)*, a curious cavern, partly natural and partly artifical, in the great lava outburst (called El Wár, the *Rugged*) between the Lohf Ergheile and the Tubul Ergheile (called geile, and incorrectly laid down by Wetzstein). There are no ruins near it, and it is very curious, as water drips from the roof, and the whole of the country above is an arid fiery waste of black lava. Thence we went to El Akir and other volcanic tels in the neighbourhood, thence to Bir Kasam, and afterwards to Jebel Dakweh. From these volcanoes, many of which are of considerable size, I was able to lay down the whole series of tels north of the Safa. From Jebel Dakweh we went to Dumeir, and just missed, by a few hours, a foray of 100 horsemen and 200 men on camels, who seem to have been dodging us for two days, but who missed us owing to our erratic course. They plundered Harran el Awamíd and two neighbouring villages within half hour's ride of a camp of 600 Turkish soldiers.

"In the Hauran we found the true source of the Leja (Tel Shihan), whose streams have been quite overlooked by previous travellers. Wetzstein's 'great lava stream,' from Jebel Kuleib (which we ascended), only exists on his map. Jebel Kuleib, *the turning-point*, not as Mr. Porter translates it, *the little heart*, gave a valuable round of angles.

* These can be seen at the office of the Fund.

GREEK INSCRIPTION ON A STONE FOUND AT SAMARIA, NOW IN POSSESSION OF YAKOOB ESH SHELLABY.

FORWARDED BY DR. CHAPLIN.

M · AIKINNIO·AAE
ΞΑΝΔΡΟ·ΟΚΕΓΤ
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LIMESTONE COLUMN DISCOVERED IN THE RUSSIAN BUILDINGS AT JERUSALEM TO THE WEST OF THE NEW CHURCH.

Mr. Tyrwhitt Drake reports (May, 1871) the discovery of a column in this place. It is 40ft. 5in. in length (including base, 1in. in relief and 18in. broad); its diameter at base is 6ft. 3in. It lies in direction N.N.W. and S.S.E., in a reddish soil, with broken stone and a few fragments of pottery. It is at present only uncovered at its N.N.W. end, for about 6ft. in the centre, and sufficiently at the S.S.E. end to show how far it extends. The top is only 6 to 10 in. below the present surface of the soil.

Mr. Drake adds:—

"The column has only recently been discovered, and I have urged upon the Russian authorities the desirability of uncovering it, which could be done at a very trifling expense. The length of the column, if I remember right, agrees with that given by Josephus as the height of the columns of Herod's temple."

THE MOABITE STONE.

The following statement by Herr H. Petermann, late Prussian Consul in Jerusalem, is translated from a communication in the *Zeitschrift der Deutschen Morgenländischen Gesellschaft* for 1870, Part IV.:—

"In the end of August, 1868, my friend, the Rev. Mr. Klein, one of the agents of the English Mission, returned to Jerusalem from a journey round the Dead Sea; and on the following day he reported to me, in the presence of three friends, on the subject of a stone which had been shown to him by the Bedouins in the neighbourhood of Diban (the ancient Dibon), with the express assurance that he was the first European by whom it had been seen. According to the entry in his diary it was 3 spans broad, 5 spans long, and 1½ thick; or accurately 70 centimètres broad, 1·13 mètre long, and 35 centimètres thick; probably of basalt; and with a very distinct inscription of 33 lines, in excellent condition, except a few lines at the top, which were somewhat defaced. Mr. Klein, not being prepared for such a discovery, had no squeeze-paper with him; and as he had been obliged to proceed immediately on his journey, he had not been able to make a transcript of the inscription, but had copied only certain letters, which I immediately recognised as Phœnician. By the next post, on the 29th of August, I wrote on the subject to Berlin; and as I saw danger in delay, I begged to know by telegraph whether the Direction of the Royal Museum were inclined to pay 100 napoleons, if necessary, for acquiring the stone. On the

15th of September I received a telegram from Lepsius, empowering me to expend the sum named. To avoid the danger of any competition, I entreated both Mr. Klein and the three other persons to say nothing about the matter. One of them, however, informed me that he had already spoken to Dr. Barclay, the chief of the English Jewish Mission. Dr. Barclay had probably given the information to Capt. Warren, as there is reason to believe from the subsequent proceedings. These gentlemen, however, were discreet enough to make no use of the information, well knowing the extreme importance which I attached to the acquisition of the stone. It was not until after my departure, and when the Prussian Consulate took no further interest in the matter, that, possibly either through them or through Saba Cawâr, an Arab whom I had sent to the Bedouins, the matter came to the ears of M. Ganneau, Chancellor of the French Consulate.

As soon as I received the authorisation from Prussia I consulted Mr. Klein—who, during his lengthened journeys amongst the Arabs, has acquired a perfect knowledge of their language and much experience—as to the best method of obtaining possession of the stone. He wrote a letter to the Sheik Fendi Feiz, whose authority is acknowledged by the Bedouins of Diban, requesting him to assist him in the matter of the stone, hoping thereby to obtain it at the cheapest rate. The letter, and a quantity of felt which I purchased for packing the stone, was sent without delay by the hands of a teacher named Behnam, the able assistant of Mr. Klein, and well known to the Sheikh. I waited a long time for the answer; and when it arrived, it was by no means satisfactory. The first news I received, before the end of September, was that Fendi Feiz would consult upon the matter with the chiefs in whose territory the stone lay. Shortly afterwards, however, he left for Damascus, of course without having consulted any one. After his return, he informed us, to our great annoyance, that he could do nothing in the matter. I then, on the advice of Mr. Klein, made a second attempt; and, at my own cost, in March, 1869, despatched a second Arabic teacher, Saba Cawâr, who is also known to the Bedouins, direct to the spot. With a view of giving him a favourable interest in the affair, I gave him fifty-three napoleons, three of them for his expenses, with the undertaking that when the stone was delivered safe Jerusalem a further fifty should be his, without reference to the price he had actually paid. Unfortunately, however, he not only came back without the stone, but brought the information that it had been hidden by the Bedouins. He had indeed been allowed to see it; but the price now asked was not 100 but 1,000 napoleons, or rather 10,000 piasters, say from 6,000 to 7,000 thalers. Such a price was naturally out of the question; and I therefore wrote immediately, on the 19th of March, to Berlin that I now saw no means of acquiring the stone, but through the medium of the Turkish Government. In accordance with this, a despatch arrived in June from the Grand Vizier,—addressed, however,

to the Pasha of Jerusalem, whose jurisdiction does not extend beyond the Jordan,—directing him, in the event of there being no obstacle on his part, to permit me to obtain the stone at my own cost. The Pasha was at that time absent at a conference at Beyrout, and I despatched the letter after him, through the Consulate of the North German Union there. My letter, however, crossed the Pasha, and it was therefore necessary to wait for its return, by which several weeks were wasted. On the 23rd of June I sent the document to him; but received from him, as I expected, the answer that he could do nothing direct in the matter, because it belonged to the Pasha of Nablus, who again could only act on the permission of the Governor-General at Damascus. At the same time he sent me an open letter to the Wali of Damascus, requesting him to take the necessary steps. This letter, together with the despatch of the Vizier, I sent to our Consul in Beyrout, to be forwarded to the Governor-General. Before the answer returned to Jerusalem I had taken my departure, but not until I had strictly enjoined on the treasurer, Dr. Meyer, to do everything in his power to obtain possession of the stone, which indeed he did.

What follows is taken from the Report of the German Consulate at Jerusalem to the Chancellor of the Union, dated the 29th of April, 1870.

"The Consulate now did all in its power to obtain at least a squeeze of the stone; but it was stated, both by Mr. Klein and by Saba Cawâr, that, in consequence of our recent attempts, the Bedouins had buried the stone, and treated it as being the shrine of an evil spirit, whose power would vanish with the taking of the squeeze. They were then waiting for the answer of the Wali of Damascus, but this had not arrived; and, as the Governor-General had left Damascus for some time, it was not to be expected yet.

In the middle of October Saba Cawâr made his appearance at the Consulate, and stated that there was a good prospect of bringing the stone to Jerusalem for the sum of 120 napoleons. In fact, the chief Sheikh of the Beni Hamedi had offered to let him have it on these conditions. Herr von Alten, our Consul-General, made no hesitation in adding the necessary sum out of his own pocket to the 100 napoleons guaranteed by the Berlin Museum; and he delivered 120 napoleons to Saba Cawâr with a stipulation that, if the stone were delivered at the Consulate within thirty days from the end of October, he should require no account of the manner in which the money had been spent, but that if not delivered by that time it must be returned. With these conditions Saba Cawâr gladly closed. He started again, executed a definite contract in his own name with the sheiks of the Beni Hamedi, in which they bound themselves to deliver the stone to him in exchange for the agreed sum as soon as he chose. But new obstacles occurred in the way of the transport to Jerusalem. Kaplan, the sheikh of the Adwans (probably from jealousy of the Beni Hamedi), refused to allow

his territory to be passed through. Nor were M. Ganneau and the French Consulate inactive, but were all endeavouring to get the stone into their possession; and thus, whether it was that Saba Cawâr offered too little backsheesh to the sheik of the Adwans, or that the sheik was in the French interest, certain it is that Saba Cawâr had to inform Herr von Alten, through Mr. Klein, that unless the Wali of Damascus exerted his influence it would be impossible to acquire the stone. This was in the beginning of November, at the time of the great official visits to Jerusalem, during which it happened that the Governor-General of Syria stopped a day in the city. After several fruitless attempts to obtain an interview, Herr von Alten made a written appeal to him on the ground of the firman from Constantinople, and received in a few days a reply to the effect that he could do nothing for him in the matter, since the exhibition of the stone to strangers was a source of income to the Beni Hamedi, the loss of which might not improbably cause a new revolt. How completely the Governor-General was deceived upon this point is obvious when we recollect that Mr. Klein was the first stranger who heard of the existence of the monument, and that at a later time it had been concealed by the Bedouins, as a sacred stone, to keep it from the sight of the Franks, who indeed only very rarely visited that dangerous locality. In addition to this, Saba Cawâr had already legally acquired the stone through a contract voluntarily entered into by the Bedouins.

On the 13th of October Herr von Alten met the Wali at Jaffa. The result of the interview was that, at his own desire, the Wali examined the contract which Saba Cawâr had made with the Beni Hamedi, and proposed to do all in his power to carry it out. Upon this, Herr von Alten gave Dr. Meyer instructions to obtain the contract by means of an express messenger from Saba Cawâr (who was at that time on the other side of the Jordan), to send it to Damascus, and to procure from the Governor-General's Department a safe conduct for the stone, as the property of the Consulate, against the various difficulties which its transport might incur from the hostile Bedouins. All this was done; and on the 20th of October the contract was sent, through the Consulate at Beyrout, to the address of the Governor-General.

At the end of the thirty days Saba Cawâr returned, in the hope of obtaining the answer from Damascus, and of transporting the stone to Jerusalem, through the aid of the Pasha of Nablus. Very shortly after, news arrived that the Pasha had actually requested the Beni Hamedi to deliver up the monument, but that, from their hatred to the Turkish Governor, the Bedouins had broken it up, merely to prevent its getting into his possession. The truth of this rumour, which we first heard from Saba Cawâr, was soon corroborated. The Bedouins on the other side of the Jordan, who in the previous summer had been in conflict with the Wali, and had been beaten by him, could not repress their hatred, and had taken these means of evincing it. Such is the

account of the part taken by the Prussian Consulate in the acquisition of the stone.

With regard to M. Ganneau, it appears that, hearing from Salt of the existence of the stone, he sent an Arab to the Beni Hamedi, who, in his attempt to obtain a squeeze of the stone, was so roughly dealt with that he was glad to make his escape with a few pieces of wet paper. M. Ganneau himself, after his many years' experience in Jerusalem, did not attempt the costly journey to the other side, because he was well aware of the risk run by any European on such a quest amongst the Bedouins. After the fracture of the stone, he and Capt. Warren obtained, through an Arab, a squeeze of the two chief portions, as well as of some of the smaller pieces, and from these he commenced his restoration of the inscription, which was afterwards forwarded to the Count de Vogüé.

The result of the above official statement is, that the stone was discovered by Mr. Klein, the German preacher; that that gentleman informed the German Consulate of the same, with the view to their obtaining it; that a contract for its purchase was concluded between the Consulate and the possessors, and that the delivery of the stone to the Consulate was ordered by the Turkish Government. The ordinary rules of discretion would seem to have demanded that nobody should have interfered in the transaction until it had been regularly brought to a conclusion, or broken off.

H. Petermann."

ADDITIONAL NOTE ON THE DISCOVERY OF GOLD IN SYRIA.

This winter at Cairo, meeting with Yacoob esh Shellaby of Nablus, I asked him whether he had ever heard of the discovery of native gold in Syria. He said he had upon several occasions, and had seen specimens which had been found by countrymen *in the Jordan valley*. The nugget brought to me at Sebastiyeh referred to at p. 89, *Quarterly Statement*, 1st series, may probably have come from the same locality.

Greville J. Chester.

ANNUAL GENERAL MEETING OF THE PALESTINE EXPLORATION FUND,

HELD AT THE ROYAL INSTITUTION, 29TH JUNE, 1871.

His Grace the Archbishop of York in the Chair.

The Chairman: I will first call upon the Rev. F. W. Holland, one of the Honorary Secretaries, to read the Report:—

Mr. Holland then read the Report:

"The Report which the Committee of the Palestine Exploration Fund

have to lay before you this year will be a brief one. Our Society, in conjunction with all other societies, has suffered during the past year from the effects of the disastrous war which has been raging upon the Continent.

"Our operations have been affected by it in two ways: 1st, the continual drain of money from this country to alleviate the misery occasioned by the ravages of the war has rendered it difficult to raise funds for other purposes; and 2ndly, as long as the war continued, it was impossible to procure the services of officers and men of the Royal Engineers, since the Government would not allow any to leave the country. Nevertheless, some work of importance has been done.

"It will be remembered that at our Annual Meeting of last year (May 16, 1870) Captain Warren, who had lately returned to England with the other members of his exploring party, was himself present, and read a paper upon the result of his excavations at Jerusalem. The Committee retained his services until the commencement of the present year (when he rejoined his corps), in order that he might work up the materials which he had collected during his explorations in the Holy Land, which had extended over a period of three years.

"A detailed account of his discoveries at Jerusalem occupies the greater portion of the Society's book, which has been lately published under the title of the 'Recovery of Jerusalem.' In addition to which, reports of further explorations made by Captain Warren in Philistia, Lebanon, Moab, and other places in Palestine, have appeared in the *Quarterly Statements*, which have been placed in the hands of all subscribers to the Fund. But although the Committee have found it impossible during the past year to continue the excavations at Jerusalem, important work has been done in other directions.

"Mr. E. H. Palmer (who is present with us to-day, and will himself describe to you some of the results of his expedition), accompanied by Mr. C. Tyrwhitt Drake, has accomplished a journey of no ordinary interest across the desert of the Tíh, (the scene of the wanderings of the children of Israel,) from Sinai to Jerusalem; thence turning southwards again through the Negeb, or 'South country' of the Bible, to Petra; and up to the shores of the Dead Sea, and through the whole length of the country of Moab.

"The Committee desire to express their sense of the valuable services which Mr. Palmer has rendered to the Fund, and of the zeal and ability with which he executed the task intrusted to him. With his name must be associated also that of Mr. Tyrwhitt Drake, who was his fellow-traveller, and our thanks are due to him for his co-operation and assistance. An account of Mr. Palmer's expedition, and his maps of the Tíh desert, and Moab, have been already published in our *Quarterly Statements*. A portion of his survey of the southern passes of the Tíh range has been incorporated in the Ordnance map of Sinai, which is being published under the direction of Sir Henry James; and the next *Quarterly* will contain further notices of his work.

"It is much to be regretted that his explorations in Moab did not lead to the discovery of inscriptions of importance, as was expected. He found that in consequence of the large sum which had been given for the now-famous Moabite Stone, all the Arabs in the country were busily searching for 'written stones,' and he heard of, and visited many, but none proved to be of great antiquity.

"It is something, however, to have had the country explored by so competent a traveller, and to know that there are no valuable inscriptions to be found there *above ground*, although, doubtless, there are many such lying buried in the ruins of some of the ancient cities, preserved, we trust, from the ruthless hands of Arabs, until the time when our Society can extend the area of its excavations and rescue them from oblivion.

"After completing his exploration of Moab, Mr. Palmer returned to Jerusalem, where he made a thorough examination of the inscriptions in the Mosque of Omar, which, it is hoped, will help to solve some of the disputed points with regard to the origin of that building.

"He afterwards made a tour through Palestine, and while at Damascus heard of some very curious inscriptions at Hamáh, the ancient Hamath of the Bible. Mr. Drake is at *the present moment, probably*, engaged in copying and taking photographs of these inscriptions for the Fund. And if an expedition to the east of Moab, from Damascus to Petra, which has been contemplated by Reshid Pasha, governor of Damascus, takes place, he will afterwards, if possible, accompany it on our behalf. This expedition to an almost unexplored country promises to be one of great interest.

"The publication of the Society's book, entitled the 'Recovery of Jerusalem' deserves a special notice as forming a part of the past year's work. It was felt that the detached, and necessarily incomplete letters sent home from time to time by Captain Warren, did not present a sufficiently clear account of his explorations at Jerusalem. Advantage was accordingly taken of his return to England to get him to draw up a condensed account of his work.

"To this has been added other papers on the work of the Fund, to which it was felt desirable to call attention, and the whole being largely illustrated with maps and woodcuts, forms a valuable record of the work which the Fund has accomplished. The success of this book proves clearly how much such a work was wanted, and how great an interest is taken in our explorations.

"During the past year a room has been obtained in the South Kensington Museum, in which are exhibited all objects of interest that have been found during the excavations at Jerusalem; a collection of the photographs taken in Palestine, and the eighteen fragments of the Moabite Stone which Captain Warren secured for the Fund. With respect to the future work of the Fund, the Committee have decided upon sending out a thoroughly organised expedition, under the

command of an officer of the Royal Engineers, to complete the survey of Palestine. It is well known that the best maps are still exceedingly inaccurate, and incomplete. The Committee, however, desire to state that they still intend to continue the excavations at Jerusalem, whenever a fitting opportunity presents itself. But the completion of the survey of the country lying on the west of the Jordan has been urged upon by a large number of the Subscribers, and they consider that it is, as matters now stand, the work which deserves most immediate attention.

"With regard to ways and means:—The amount received during the financial year ending December 31st, 1870, including all the sums obtained from subscriptions, donations, sale of publications and photographs, and collections at lectures, together with the balances of the previous year, amounted to £3,178 2s. 4d.; of this sum a balance of £429 11s. 8d. remained in the banks at the end of the year, £1,467 15s. 8d. having being spent in exploration expenses, £473 13s. 8d. in printing, illustrating, and distributing the *Quarterly Statement*, £82 16s. 7d. in advertising, £373 4s. 2d. in rent, salaries, postage, and office expenses, £63 10s. 0d. on the photographs of the Moabite Stone, and £410 3s. 4d. in the payment of old accounts. This is, on the whole, a satisfactory statement, considering the fact that no special appeal of any kind has been made.

"The Committee are at the present moment engaged in a negotiation for the purchase of the fragments of the Moabite Stone now in Jerusalem, in the possession of M. Clermont-Ganneau. It is greatly to be hoped that this monument will come into the hands of the Fund. The sum asked by M. Ganneau is very large, but the Committee have made an offer, which may perhaps be accepted.

"Through the agency of the Rev. Henry Allon and the Rev. Dr. Mullens, to whom the best thanks of the Committee are due, the cause of the Palestine Exploration Fund has been taken up in the United States, and the Americans have formed an independent Association, having the same objects as our own. They propose to act in perfect unison with the English Committee, and are about to send an expedition to survey and explore the country to the east of Jordan. In conclusion, the Committee have to record their thanks to Mr. Morrison, the Treasurer of the Fund, for his kindness in editing the 'Recovery of Jerusalem;' to Dr. Chaplin, of Jerusalem (who is present to-day), for kindly taking charge of our stores there, and for his Meteorological work; to the Honorary Secretaries of the different Local Associations; and to all those who, by subscription or by advocacy of the Fund, have furthered and advanced its objects."

The CHAIRMAN:—My Lords, Ladies, and Gentlemen,—I have so often presided at these meetings, that it would be worse than impertinent in me to occupy any great portion of your time to-day, especially as there are seven or eight speakers to follow me, many of them having seen this interesting country with which we have to deal.

But, representing those who have not taken an active part in the work, I am here to express my earnest interest in the Palestine Exploration Fund. The scheme now proposed will commend itself to a practical people like ourselves. There is no map in existence worthy of the name of a map of that country, Palestine, of which the Bible has made us all citizens; and if you will inspect the paper which has been distributed in the room, you will find that thirty square miles of the Ordnance Survey of Kent are put in comparison with the same area of a portion of Palestine, as it is known to us, and you will find that one page is almost black, and the other is almost blank. This want can be supplied at the cost of £15,000. This is a considerable sum, I grant you, and I think I hear some of you say, "Let the people of the country make their maps for themselves!" It is one of the first duties of the people of every country to make maps for themselves; but there is no probability of a complete survey of Palestine unless we and America undertake it together. We propose to do this. You see the difficulty which Palestine presents to our notice. We are, in a certain sense, citizens of that land, which is hallowed to every Christian as being the place where our Lord once stood, and where he uttered those words which have vibrated throughout the world for ages. It is the same to the Jew; the same to the Mohammedan. The Mohammedan regards a pilgrimage to the Holy City as second only to the pilgrimage to Mecca itself. It is the country of these three great religions. Every one of us has a common interest in this country, and no part of it is foreign to us. There is one point to which I would draw special attention. Man has this glorious and remarkable prerogative—he is the lord over creation, and man makes the country in which he lives. A few days ago, I saw a field which had been under agricultural treatment for sixteen years, and by the process of applying chemical substances to the soil, a silent process of alteration was going on by man's treatment; the nobler grasses were taking possession of the whole soil; out of fifty-eight species only eighteen remained, the rest had gradually disappeared. And here, some of the finest parts of London which are situated near us have been reclaimed from waste and rendered what they now are by man. Man alters the country altogether upon which he treads. But it was not so in the state of civilisation described in the Bible, and you cannot understand the people of the Bible without being well acquainted with the country in which they lived. The soil had an influence on the character of the people; there is a local colour in the Divine books which they took from the country itself. Those simple people had not come to dominate the soil, its natural features were reflected in them and in their habits. Therefore if you would really understand the Bible—which we circulate every year by millions—you must understand also the country in which the Bible was first written. And this is not a dull uninteresting tract of sand, with no natural features to attract your attention. It is as interesting

as any on the face of the earth. You have the valley of the Jordan, the course of the river being all along below the level of the sea, and ending in a lake 1,300 feet below the level of the sea. You have, in the north of that country, that splendid mass of mountains to which it owes its fertility—the source of the river never ceasing to flow, which I have described—all of which, in the midst of those I see around me, it would be impertinent in me to dilate upon. Those things make Palestine as interesting, apart from its associations, as any country could be; but when we think of those associations, when we think of the precepts of the Gospel, and that higher life which it reveals, then it should be the duty of Englishmen and Americans to spend a little money on this object. If we find money for almost every other fancy that men may conceive, we may well spend it on this survey of Palestine. (Cheers.)

Mr. George Grove said:—My Lord Archbishop, Ladies and Gentlemen—I am glad to have the opportunity of making a few remarks on this occasion, because though I am not able to take the same active interest in this matter as heretofore, my heart is in it as much as ever, and I am anxious to inoculate all who hear me with the same interest that I take in it myself, and I hope it may be to you the same motive, active power it was to me for many years. The great object of our meeting to day is to start this new survey of Palestine. Now, if anything can be wanting to supplement the admirable observations of the chairman, it is the fact that a survey was one of the things most prominently put forward by those who started this Fund. They knew how great the want was of a new map of Palestine. The Bible was then beginning to be studied in a new way, and we found great difficulties in pursuing that study, because there was no map sufficiently accurate or complete. I may illustrate this by two or three things. Some years ago I had to write the chief articles on the topography of Palestine for Dr. Smith's "Dictionary of the Bible," and I then discovered, what nobody who has not gone into the matter can have any idea of, the almost insurmountable difficulty of reconciling the statements of different writers in books. You will hardly believe that the great work on Palestine topography is still that of Reland written more than a century and a half ago—in 1714. That learned and sensible Dutchman collected, with great care and judgment, all that had been written on the subject of travel, and on the topography of the Holy Land, by Greek, Roman, and other writers, and put them into a system, and although so many thousands have visited Palestine since his time, it is astonishing how little that book is superseded, and in consequence how imperfect our knowledge of that country is. At the time I needed it no map existed that could be depended on. I had Van de Velde's and all the other maps, but with all their help it was impossible to find one's way about the books of the Bible. For instance, the book of Joshua consists, to a very great extent, of lists, of the most detailed and definite kind, of

the villages and tribes of the country, much as the Domesday Book of England does. Now we can trace the names that have survived in England from the Norman times, and so we could in Palestine if we had the means, for the changes in names are less there than with us. But there was not then, nor is there now, any map in which these names are at all accurately or fully given. One means, it is true, we have. In the Bible we have a document which recognises and reflects, in the most persistent and remarkable manner, the features of the land in which the Bible was written. Large portions, not only of the Old but the New Testament, consist of references to small families and little tribes,—who, apart from their share in the sacred history, were of little importance in the world; and they are all spoken of as if everybody knew where they lived, and the roads by which they went; and it is impossible to understand this unless you have a map to do it with. I have been lately giving my attention to the construction of a new map of Palestine, intended to be founded upon the discoveries of Captain Wilson, Captain Warren, Lieut. Anderson and others, but the difficulty of putting these surveys, and the observations of these gentlemen, together, in conjunction with the maps we had before—French, German, and other maps—the difficulty of putting them together has almost baffled the able geographer who has had the task in hand; and, therefore, that is an argument for beginning a survey at once, and from the beginning. It is true we have the coast line carefully surveyed, and that may be depended upon; but beyond that we should make a clean sweep of what has been done before; and there is no doubt that we ought to produce, and can produce, in a definite time and for a certain definite expense, a complete map, which once done will be done for ever. Now it may be said, and indeed it is a very obvious remark, "Why make a new survey? Why not take the old ones and put them together and supplement them?" But this can't be done with any satisfactory result. It is as difficult to piece together discordant surveys as the discordant reports of travellers I just mentioned. Captain Wilson's map of Jerusalem is as good as any Ordnance map of London, and we mean our survey to be as good as the Ordnance survey of England. One thing that encourages us in undertaking the work, is the extreme practicability of the thing. You know the difficulties that occurred in our excavations of Jerusalem. We had to wait the pleasure of pashas and effendis, and were driven almost to the necessity of bribing, but in the country we shall have much less of that kind of thing. People are fewer and simpler. The villages are friendly, and the country contains prominent points which will make it all the more easy for surveying, and there can be no reason why it should not be begun and gone on with and finished without interruption. That is an important point to know.

But because we are going to survey the country I don't wish you to suppose that we are going to give up our researches at

Jerusalem. That must always be the central point. To us of the Palestine Fund Jerusalem is really and strictly what it was believed to be in the Middle Ages—the centre of the world; and to it we must always finally gravitate, however we may spread ourselves in other directions for a time. And the encouragements to proceeding with excavation are very great. We were probing down with our little shafts through strata of rubbish from 80 to 150 feet thick, totally in the dark as to where we were and what we should come to; and that our probing should have been rewarded as it has been, shows not only what reward will always attend honest exertions, but also what a wealth of things there must be below the surface awaiting discovery. We have really had a great many results. Some people thought that we should find a copy of the law under the ruins of the Temple. We have not done that, but we have increased the interest of the public in Palestine, and if we had only succeeded in showing the intimate connection between the book and the country, I think all our time and trouble would have been amply repaid; but we have done more than that, we have continually brought home news about the walls of Jerusalem, and about that immense wall which runs round the city at a depth of 100 or 120 feet below the surface, and we have found out a great deal of the absolute topography of the city and a great number of disjointed facts, which will all fall in their places when we have gone further in our discoveries. It is just the same as if you have a joining map; every fresh piece you get adds to the intelligibility of the rest, and so it is with the fragments of our discovery; every fresh fact becomes of more and more relative value.

When we think of the great space over which the field of exploration at Jerusalem spreads, and of the single-handed, unassisted way in which Captain Warren had to go about it, I think we have every reason to congratulate him and ourselves. There are one or two indirect results of our expedition which are of great importance. For instance, there is the Moabite Stone; but for this Fund, nobody would have cared for the Moabite Stone, and it would have been lying now in the same oblivion as it was before. It is the spirit of research which we had instituted which urged on the discovery of it, and if we get that stone, as there is some prospect of our doing, it will be a great triumph for us. (Hear, hear). I heard yesterday of a great discovery recently made in Jerusalem by M. Clermont-Ganneau. He has found a large stone with an inscription in seven lines in Greek, from which it appears that it was one of the stones placed round the Court of Herod's Temple, and the inscription was intended to warn every one to keep out of that temple on pain of death. Now these stones are mentioned by Josephus, who calls them by the same name—"δρυφακτος"—by which they are called on the stone itself, an unusual name, and a striking corroboration of the assertion of Josephus. It is just as if he had written his description with this stone before his

eyes. That, too, I believe would not have been found, or even looked for, but for the spirit of investigation and research which we have set on foot, and therefore that again is a great encouragement to us to proceed with our excavations. (Hear, hear).

One word more as to the obligation which lies upon us to do this work: because if we are not convinced of that we ought to be. I cannot urge this more appropriately or more forcibly than by a passage from a recent speech of the Dean of Westminster on the subject of St. Alban's Abbey. The Dean says: "This nineteenth century I believe to be the very first age of the world which, by a long course of civilisation, has had clearly impressed upon its mind, in a manner which no no other generation ever had it impressed, the peculiar value of these ancient documents, the peculiar duty of preserving them to future ages, and the peculiar insight into their merit. We have far more light on the subject than any other generation of our countrymen ever had before; and if we allow St. Alban's to fall it will not be from mere insensibility, but a positive sin against the light granted to us." Bravo, Mr. Dean! What you say of St. Alban's applies even more strongly to the survey of Palestine. If we, the intelligent instructed people of England, who know the Bible so well and can appreciate the gain which it will be to have a thoroughly good minute map of the country of the Bible, do not support and carry through this survey, it will not be, as it would have been to our forefathers, from mere insensibility, but it will be a positive sin against the light granted to us. (Loud cheers).

Sir H. Rawlinson, K.C.B.—My Lord, Ladies, and Gentlemen,—In obedience to the mandate of the chairman, I rise to move the first resolution; and I am proud of this opportunity, as President of the Royal Geographical Society, to bear testimony to the value of the services which have been rendered to the cause of geography by the Palestine Exploration Fund, and the more so as those services of the past are an earnest of success in the future. It is hardly necessary to point out to any meeting, still less to a meeting of the character I am addressing, the general importance of geographical investigations, but I may remark that this importance is greatly enhanced as it applies to Palestine; because merely reading the Bible without the help of maps, or with a dry catalogue of names to refer, is very much as if a physicist should seek to restore the anatomy of a human creature by the mere inspection of the dry bones of its skeleton. Palestine is now in this respect a skeleton; but when we have completed the survey we propose to undertake, it will be instinct with life and vitality. If we can only define the sites of the great events of the Mosaic and Christian histories, such a definition must inevitably excite our interest and confirm our faith. At present as we know hardly anything of the interior of the country, the events which occurred in it appear, in many cases, with the dreamy and uncertain outline of an ancient legend, whereas, when this survey is made, they will take the familiar features

of practical life, and will thus arouse our interest and lead us the more assuredly to believe that which we are reading. Let any one take up that most interesting chapter, which is to be found in the "Recovery of Jerusalem," on the Sea of Galilee, and let me ask him whether he does not rise from the perusal with a much better appreciation of the harmony and truth of the Gospel than he could have had before? It has been said by a French writer, though with some exaggeration, that the geography of Palestine has the force of a fifth Gospel, as it completes and harmonizes the other four. What I want then to bring to the special notice of this meeting is the little progress that has been made towards the acquisition of this fifth Gospel. But it is necessary, in the first place, to let you know what has been done, in order to show what remains to be done; and I will draw attention, therefore, to a few of the chief geographical results accomplished by the recent surveys. First, we have Captain Wilson's reconnaissance survey, from north to south, over an extent of above 100 miles. The survey commenced at Banias and was continued to Jerusalem; but, as Lieut. Anderson says, "the extent of work accomplished compared with what remains to be done is as is the seam of a coat to the whole garment." If we measure the whole country, from Dan to Beersheba, it will give us an area of about 8,400 square miles, of which not one-twentieth part has been surveyed. Lieut. Anderson, in fact, says the region has been only "partially explored;" thereby confirming what Mr. Grove has so graphically brought before you. The second geographical result I must bring to your notice is the survey of the peninsula of Sinai, by Captains Wilson and Palmer, and Messrs. Palmer and Holland. This is a most valuable work, and, as far as that particular part of the country is concerned, may be considered as exhaustive and complete. And the third result to which I would call your attention, is Captain Warren's description of the country east of Jordan, and his admirable paper on the Plain of Philistia. In this last named paper he states that he has examined 800 square miles of the country on the Mediterranean, and has determined the latitude and longitude of more than 200 points, a most creditable work for him to have accomplished, almost unassisted, and in such a desolate region. In Captain Wilson's paper on the Sea of Galilee, I must further notice his discovery of some most interesting sites. He has done much to explain the geography of Capernaum, Bethsaida, and Chorazin, and he has also written a very interesting paper on the site of Ai and the altar of Bethel. I now come to the last paper on the list, namely, the recent journey of Mr. Palmer and Mr. Tyrrwhitt Drake in the descent of the Tîh. This I have no hesitation in pronouncing to be really a wonderful work. The more I have examined it, the more impressed I have become with the extraordinary success which has attended their efforts, without any due preparation or adequate means. I think I may say that the council of the Royal Geographical Society would hardly have imagined

it possible that a party so small in numbers, and so moderately equipped, could have produced such a map, or even that the country could have been traversed at all; I must repeat that the map which they have given us does them infinite credit, and I allude to it particularly, because if so much can be done with such inadequate means, it must be evident that, should the new survey which we now propose be properly supported, it will give us results that may bear comparison with any in the records of geography. I look upon both of the maps which I have noticed as highly creditable achievements—the map, I mean, of Moab, and this map of Negeb and the desert of the Tih, which the Royal Geographical Society would have been most proud to have had executed under its auspices. Mr. Tyrrwhitt Drake, I am further given to understand, is at this moment employed in another most interesting work, being about to accompany Reschid Pasha directly across the country between Damascus and Petra, along a line which is almost a blank, at present, in geography. I must also pay a tribute to the admirable paper by the Count de Vogüé in the "Recovery of Jerusalem," on the Hauran. The paper in question was sent in under very remarkable circumstances. When it was required for publication the Count was in the field in charge of an ambulance corps. On receiving the notice, however, he returned to Paris, and forwarded his manuscript; sending it off unfinished as it was, and then returned to his duty and to the aid of his suffering countrymen. I am sure it must be very gratifying to us to be honoured on this occasion with the presence of one of the best known explorers of Palestine, the Count de Saulcy; because, although we have hitherto been working independently, we are always anxious to co-operate with foreign explorers or students, whether French or American. At present, indeed, we contemplate an organised co-operation with the American Palestine Society, undertaking for ourselves the survey of the country to the west, and leaving that to the east of Jordan to the American Society. But for carrying out this work the meeting will understand that means are required; that, in fact, we want the sinews of war. The point then which I have the honour to impress specially on your attention is—that you should, each of you, not only aid our object individually, but that you should seek to impress upon your friends and acquaintances the real importance of the survey of Palestine, and the necessity there is for obtaining funds to support it. The resolution I have the honour to propose is couched in the following words:—"That this meeting hails with satisfaction the announcement of the Committee of their intention to take immediate steps to complete the survey of Palestine, and pledges itself to support them in this important work." (Cheers.)

The Rev. George Williams.—I have extreme satisfaction in seconding this resolution, because I agree so entirely with the language of it. I do hail with satisfaction the announcement of the proposed survey. I shall not be suspected of want of appreciation of

what the Fund has done for Jerusalem if I say that, looking to the interests of the topography and archæology of Palestine, I have regretted that this work which is now to be undertaken has not been carried out before. You have already heard a great deal on this point, and you may have seen the papers which have been circulated in the room on the importance of this matter and its bearing on the right understanding of the Bible. That which has just been accomplished in the survey of Mount Sinai is the best illustration of what may be done for Palestine. I am surprised that no reference has been made to a former Ordnance survey of that country, mentioned in Vandevelde's introduction to his book. You must be aware that his map is grounded on a survey of the country by our Ordnance officers. It was never published, but it was printed in three large sheets; and Lord Clarendon, when he was Foreign Minister, sent me a copy of it. I consider it the best yet published, even better than Vandevelde's. It is a thoroughly honest map, based on a complete survey of that part of the country through which they passed; and it might, I think, well form the basis of the survey of the country which is now to be undertaken. Sir Henry Rawlinson has alluded to a map of the Sea of Tiberias, of which there has been a reduced copy published. It is a most beautiful specimen of the work which Captain Wilson did there; and it is, I need hardly say, most interesting, as the chief seat of our blessed Lord's ministry, and is that part of the country which, next to the cities of Jerusalem and Nazareth, has the greatest interest to all Christians. But there is a survey of another part of the country which to me has almost as great an interest as that. This was drawn, I think, by Lieutenant Anderson, and represents the neighbourhood of Nablous. It gives the mountains of Ebal and Gerizim, the plain of el-Mukhnah, to the east; and the valley that runs up from Jacob's Well to Nablous. This is of immense historical value, because it not only represents places we have been familiar with, but illustrates a curious and interesting coincidence in the observations made by Captain Wilson, by Lieut. Anderson, and by myself. We are convinced that we have found the place of the great national assembly of the coming in of the Israelites under Joshua, when the Law was again proclaimed, and where Joshua assembled the tribes shortly before his death, and gave them that exhortation which we find at the end of the book of Joshua. The place is identified by this fact. There is a sacred place which goes by the name of El-'Amud, *i.e., the column;* and when we know that Joshua set up a stone of commemoration, and find the name still in use among the Mohammedans, and that the Mohammedans regard it as a sacred place, it seems beyond question that we are enabled to fix that as the spot where the covenant was renewed in the days of Joshua. The place, too, has this remarkable peculiarity:—There is found in the roots of Mount Gerizim and Mount Ebal, a double amphitheatre, so perfect, that you would

think it must have been artificially formed, and you see an appearance resembling benches in the natural strata of the limestone rock, rising up tier above tier, in a kind of theatre with a stage in the midst, thus presenting an opportunity of gathering together an almost innumerable concourse of people. I have no doubt that this is the place where Abraham erected his first altar, and where Jacob afterwards repaired or renewed the altar which his grandfather Abraham had built, and which has been regarded as sacred by all races from that time to the present. No doubt there are other places in Palestine which would yield results very little short of this, if the country were to be thoroughly explored. The Bible was not written to teach us about battle-fields and strategy; but there are in it geographical touches which light up its history in a marvellous manner, and when a complete map is made it will illustrate the sacred text in a way we are not aware of. I am sorry this survey near Nablous did not go farther, because if it had it would have given us the tombs of Eleazer and of Phineas. Then there is another part which I am very anxious to have surveyed as carefully and as much in detail as possible, and that is the Valley of Elah, or es-Sumt as it is called now, which is associated with the history of David. That Valley of Elah, which is mentioned in the seventeenth chapter of the first book of Samuel, is one of the most clearly marked sites in Palestine. There are many names mentioned in the Bible which, in their present Arabic forms, cling to the places, and enable us to identify the sites of these events without question. The lists of places in the book of Joshua have been mentioned,—those marvellous topographical lists, of which I have said before, and must repeat again, I have no doubt we should recover nine-tenths of the names or more, if the country were thoroughly explored, on one condition that I shall mention presently. But the question is, how is this Survey to be accomplished? It must be evident that, if £15,000 are required for the purpose, we must all exert ourselves to the utmost of our power to raise this large sum. But, supposing the money to be got, what will be the best way to set to work for the survey of the country? I am delighted to see that it is proposed to be done by Ordnance officers, because we may trust that they will do their work in that country as accurately as they have done it in this country, and because the prestige which they have established by the work they have done here would give great authority to their work in Palestine. Dr. Pusey says, "Would it not be possible to have a *quasi*-Ordnance map?" but I should earnestly hope that we may have a real Ordnance survey and map. I have only one more word to say, and that is, that it seems to me to be a matter of great importance that there should be attached to this survey, as there was to the survey of Sinai, some one who is thoroughly conversant both with the English language and also with the language of that country. I have here the nomenclature of Sinai compiled in the most masterly manner by Mr. E. H.

Palmer. It is a work of immense value, and therefore I do hope the Executive Committee will do their best to prevail upon Mr. Palmer to accompany this expedition, and give us the meaning of the names, just as he has in this nomenclature of Mount Sinai. It is only by this means that we can arrive at a proper description of this country, because the names of places have undergone slight alterations, and owing to the form of the language, it is only such a thorough master of Arabic as Mr. Palmer is who can do what is required in this respect. I am sorry to have occupied so much of your time, but it is because this is a subject in which I have for many years felt so deep an interest. (Cheers.)

The Rev. Dr. BARRY.—As I have not hitherto been a subscriber to this Fund, I appear in the interesting attitude of a convert, for I have come to the conclusion that whatever other calls there may be upon me it will be my duty to subscribe to this most important object; besides that there may be some interest in the view which may be taken by one who has no special knowledge of the subject, but, simply, as it is one of the many movements that are going on for the illustration of Holy Writ. It has been found that it is our duty as much as possible to bring out, not only the supernatural and divine elements in the study of the Bible, but that element which is natural, and I regard this as one of the great movements in favour of that kind of illustration, and because it is a great movement, I say the greater is my interest in it. Although for generations man has been commenting on the Bible, and has been found desirous of pouring out his knowledge in the illustration of it, there is a large amount of illustration still to be done. Every one knows the value of historical illustration, and the labours of Mr. Penrose, and Dr. Smith, and others. The history of St. Paul's shipwreck, although it has been in the hands of Christians for centuries, has been wrought out with a vividness hitherto unknown. On the first reading of the work on Sinai and Palestine, which I may mention in the presence of its author, we felt at once that we had gained a vivid and lifelike picture which enabled us to understand our Bibles better than before. There are many results yet to be yielded, and any exertions we can make in this direction will not only tend to the promotion of science,—and it is no slight thing to make such a map as is now proposed; it will be one important addition to our knowledge of the world,—and although this is a very great object, it is small in comparison with the effect it will have in illustrating more fully that book which contains the science of life, and the science of life hereafter. (Cheers).

The Very Reverend The DEAN OF WESTMINSTER.—My Lord Archbishop, I will not detain this meeting long. So much has been already said to substantiate the necessity of having the survey made as proposed, that I may perhaps confine myself to one or two points which have been suggested by my own experience in Palestine. The Principal of King's College has spoken of my work on Sinai and Palestine, but what

I felt myself in Palestine, and what every traveller must feel, is that, in the way in which the busy English travel, you are constantly leaving, on one side or the other, many points which you are anxious to know something about. This difficulty is aggravated by this peculiar circumstance in the history of Judæa and Palestine—that, whereas in former times the ancient inhabitants, both Canaanitish and Israelite, endeavoured to live on the tops of the hills, the modern roads, on the other hand, are in the valleys, and you are therefore constantly avoiding, and it might appear purposely avoiding, the very sites that you would most desire to explore. Now it is those very hill tops which an Ordnance surveyor will take into consideration as he would similar deserted hills and ruinous places in England; and it is really quite enough to say that as we have an Ordnance survey of England, and I believe, also, of Greece, it does seem to me quite absurd not to have an Ordnance survey of Palestine. Those deserted hills and ruinous places have been observed by travellers from time to time, but their relations to the valleys and the roads have not been put together. My distinguished friend M. de Saulcy paid particular attention to those piles and heaps on the shores of the Red Sea; and I hope that another advantage this society will have is that his fellow-countryman, M. De Vogüé, is under the present government of France, and I hope under whatever government that country may have, may long remain its representative at Constantinople, and that under his auspices every traveller going to Palestine will receive every encouragement and information which visitors to this sacred and most interesting country can possibly desire. I concur most heartily in the resolution which has been moved and seconded. (Cheers).

His Grace the Archbishop of York having left the Chair, it was occupied by W. Morrison, Esq., M.P., who put the resolution to the meeting, when it was carried unanimously.

Dr. Birch.—I have much pleasure in moving the second resolution. The object of it is in connection with the American institution, which has been formed at New York, in imitation of the Palestine Exploration Fund, in order to carry out excavations in Palestine, and which holds out the hand of friendship to us in the way which has been brought before your notice this morning. There can be no doubt that this survey is highly important in order that we may have, for the first time, a really good map of Palestine. We have excellent surveys of portions of the country, but they do not extend over the whole of it. You have the result of Captain Wilson's and Captain Warren's labours, and others, but still you require an extensive survey all over the country, which will be of the greatest possible interest, because it is not possible to understand the history or the institutions of any country without having a clear idea of its topography. Without that, history becomes an imperfect and dim vision floating before the mind of him who reads it. In order to make this entire survey, which will cost as much as £15,000, it

will be most desirable that these two bodies should unite together; and if you look at any map of Palestine you will find that our American friends have undertaken no slight task in investigating the eastern side of Jordan; the western part, which we have undertaken, is bounded by the sea. I may say that I hope the survey, or the researches, will be carried beyond the limits of Palestine itself, because recent investigations have shown that many matters of great interest have been found out of Palestine proper. Although the excavations in Jerusalem have not hitherto afforded those results which we might have anticipated, that is owing to the peculiar position of Jerusalem itself. The ruins of the ancient city are very low under the ground, besides which the place is occupied by a living population; but for the purposes of this survey you will not have to go 40ft. under the earth. From the excavations and researches which have been made at the instigation of the Palestine Exploration Fund by Captain Wilson, Mr. Palmer, and others, we have obtained a great deal of information, not only as to Palestine, but as to Egypt; and when we find the right hand of fellowship so freely offered by the society in New York, we cannot do better than pass this resolution, pledging the meeting to co-operate with that society as the best mode of coming to a successful result. It is by the mutual co-operation of these societies in one plan for the formation of a perfect map, and by our action under the united flags of England and America, that we shall be able to reflect credit on both countries; and I hope nothing will tend to disturb the equanimity that prevails between them. It is for these reasons that I ask the meeting to agree to this resolution, and as you have already heard so much upon the topography of Palestine, I will only say that it is upon those considerations that I call upon this meeting, in the words of the resolution, to "express its gratification at the establishment of an independent association in New York for the exploration of the Holy Land; and at their proposal to work in unison with the English committee, by undertaking the investigation of the country east of the river Jordan, and that it pledges itself to a cordial co-operation with the American association."

M. DE SAULCY seconded the resolution.*

Mr. E. H. PALMER, in speaking to the resolutions, said:—It is true that Palestine, west of Jordan, possesses the greatest interest as being the more immediate scene of our Lord's life and ministry; but the district on the other side, that is, the strip of country lying between the Jordan and the great Eastern desert, has many claims upon our attention. This region is very fertile, and in that respect may bear a favourable comparison with Palestine itself, and being fertile and also well watered, it has from the earliest times been thickly populated. While standing on one of the eminences in Moab I myself counted

* M. de Saulcy's admirable speech (in French) was unfortunately not reported. Some of his suggestions will appear in our next *Quarterly*.

no less than eight fortified towns. The peoples who have successively occupied the country, and driven out the former inhabitants, have not built fresh cities on new sites, but they have in every case destroyed the town and built it up again with the old materials; so that although its outward features may be altered the town itself remains the same. For similar reasons the ancient name will always cling to the spot. In the east, and especially in Moab, the settled population is in constant dread of an attack from the predatory tribes inhabiting the desert; security is, therefore, the first condition required in selecting a site. A commanding position on some lofty eminence, the proximity of water, and many similar physical advantages, combine to influence the early settlers in their choice of a position, and the same considerations will have equal weight with those who come after them. It is impossible, therefore, to change the sites of towns, and when, as I have just remarked, one nation has vanquished another and rebuilt a town, it is just as much the old town as ever it was, and so we may go into the country, expecting to find, as we do find, the ancient names attaching to the ancient sites. I need only mention such names as Dhíbán and Ma'ín, the modern representatives of the Dibon and Maon of Scripture, to support my statement. But it is not merely in the names of towns and ruins that we find these records of the ancient state of things, but among the people themselves. In their language, habits, and traditions, we find something constantly cropping up which illustrates the ancient records and confirms the truth of Holy Writ. A curious instance of that fell under my own notice. I discovered it in Moab, but I did not know its value till I came home. It was this: when we were encamped at Dhíbán, I asked the Arabs whereabouts the Moabite stone was discovered. The answer was, "Between the two *háriths*." Now *hárith* means a ploughman, and I replied, "I suppose you mean 'The two ploughed fields'?" "No," said my informant, "I mean those two hills;" and it appears that every eminence in the country surmounted by ruined sites is called a "hárith." I noted this at the time as a curious local idiom, and took no further notice of it; but when I came across the name of the ancient capital of Moab, Kir Haraseth, and referred to the Rabbinical authorities upon it, I found this word *haraseth* had considerably puzzled the commentators. Now *haresh*, or *haraseth*, in Hebrew is precisely identical with the word "hárith," which I had heard,—and Kerek, the present representative of the ancient capital of Moab, stands upon the most decided eminence of this kind; and we can well understand how the ancient city might have been spoken of as *par excellence* "the city of the hill," *Kír harasheth*. Thus we find in the present local idiom of the country the explanation of a difficulty which neither Jewish nor Christian commentators on the Bible were able to explain before. (Cheers.) In a similar way we find that traditions and customs live because they are localised. The people remember some

strange tale or legend that has attached itself to a place even better than they do the ancient stories of their former homes, and so it is among the Bedawin of Moab,—the Arabs who came from Arabia proper and turned out the original population. I found here the tradition of Lot's wife still existing and attached to a rock which presents a strange resemblance to a human figure. It would be idle to contend that the rock in question is actually the transformed wife of the prophet, but it is singular to find that the tradition exists on the spot where Sodom and Gomorrah were destroyed, and attaches itself to the most salient feature of the place. I can say nothing as to the scale upon which the American expedition is to be conducted, or the probable chances of their discovering ancient monuments, because I do not know what facilities they may have for excavation. I searched the length and breadth of the land, but could not find any more Moabite stones on the surface. With regard to this celebrated Moabite stone, however, I may say a few words. Unlike the former conquerors of the country, Mohammedanism never repairs; it only destroys, and in this case it has done us the service of leaving this interesting stone untouched upon the surface. It was solely owing to misunderstandings among the first discoverers of it, and to the fact that they did not know to which tribe of Arabs it really belonged, that the stone was destroyed; but had the discoverers of it been possessed of anything like authentic information respecting the people who inhabit the country it might have been preserved. Undoubtedly, beneath the *débris* of the ruined cities that cover the surface of the country east of Jordan, there must exist many similar monuments. I think, however, I have said sufficient to show you that there is good reason for exploring that part of the country and a fair chance of finding something tangible to reward us for so doing; and therefore I have had the greatest pleasure in hearing the announcement that America is about to send an expedition to the country, and I am sure every one here will desire to co-operate with them, and to thank them heartily for thus endeavouring to aid us in the work which we all have at heart. (Cheers.)

The resolution was carried unanimously.

A vote of thanks to the Chairman was then moved by Dr. Chaplin, and seconded by Mr. MacGregor.

ERRATUM.

In p. 119, *Quarterly* New Series, No. II., the second table of Meteorological Observations was printed from a wrong paper by mistake. The first table is correct.